

# the "Faggot" controversy

## A WEEKLY FORUM FOR NEW ENGLAND

# Gay Community News

25¢

VOL. 1, NO. 19 OCTOBER 27, 1973

## Worcester gay conference

A first step was taken by the gay community in Worcester Saturday, Oct. 20th, as 250 persons attended a gay conference at the Y.W.C.A.

Krys Vogel, Donna Lazorik and several unnamed Worcester gays in coordination with gay Bostonians spent one entire year preparing for the event.

Don McGaw, of Boston's Homophile Community Health Service keynoted the affair. Rev. McGaw said that, "Gay persons do not have to ask approval for their existence; we are here today to tear down myths."

The next speaker was Jane Graham, Prof. of the Homosexual Community at Boston University. Dr. Graham said, "the fact that we must seek societal acceptance is pretty sad." "Homophobia, fear of homosexuality, is rampant even among Gays." Concise and to the point she concluded, "Open up your closet door and celebrate your sexuality openly."

Anne Maguire, representing Dignity, the Catholic Gay persons group, spoke of the need for consciousness raising in Worcester. "Until now", she proceeded, "there was no alternate environment where gays could meet and express themselves openly." She said that the conference was the start of something big in Worcester, referring to the embryonic Gay group H.O.W., Homophile Organization of Worcester), which was the purpose of the conference. The gentle and powerful spokeswoman blasted the problem of Homophobia, still rampant in the church and community, had to end. She attacked the church for being negligent in its service to the needs of the Gay Community and demanded that this subtle oppression stop.

The energetic Robert Dow, President of H.U.B., arrived from Boston on a motorcycle to address the standing room only gathering. Pressed for time, Bob congratulated

those attending the conference and said "I hope it will not stop here." He told the audience about a prospective organization H.O.W. inaugurated by the conference, introduced Krys Vogel and Donna Lazorik and asked every Gay possible to attend its first meeting, 7:30 PM, Oct. 28th at the Trinity Lutheran church on Salisbury St. in Worcester. He discussed the possible candidacy of Elaine Noble, Boston Gay leader and media person, for state representative. He said that forces in the know at the State House are optimistic and asked for support in the Worcester area.

At 11:30 AM a slide show on the American Gay Community and Gay activist movements entitled THE INVISIBLE PEOPLE was shown. Following the presentation, the afternoon workshops entitled: Coming OUT, Gay in the

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## MCC in Providence

Last weekend the Metropolitan Community Church held its 4th district conference in Providence, Rhode Island. Delegates from the Churches within the conference were in attendance for the business meetings and services. The 4th district is made up of the congregations of Boston, Greater Providence, Philadelphia, Washington, Baltimore, three churches from New York, and study groups, which are as yet unchartered churches, in Hartford and at Penn. State. There is also a Jewish Gay Synagogue affiliated with MCC.

The new Providence Church at 410 Waterman Avenue was officially chartered on Sunday. The Providence congregation previously met in a Unitarian Church, then later moved to Mathewson Street. The Waterman Ave. Church is owned by the Prov. MCC and was purchased after a \$5,000 fund raising drive. The Pastor is the Reverend Arthur Cazeault and the Assistant Pastor and 1st exhorter is Belle Pellegrino. At Sunday's service, the Rev. Troy D. Perry officiated over the Reception of the 27 Charter Members, and the Blessing of the Church.

Friday and Saturday were primarily taken-up with business meetings and Fellowship Hours. On Saturday there was a Ministerial Dinner and a Congregational Dinner lasting from 6:00 PM to 8:00 PM, which was followed by the Worship Service.

Sunday's Worship Service was extremely well attended and lasted for over two hours. Besides the official chartering, the highlights of the Service were the Pentecostal style singing led by the Rev. Willy Smith and the sermon by Troy Perry. The sermon dealt with the topic, "Am I my Brother's

Keeper?" The Rev. Perry spoke of the Upstairs tragedy last summer in New Orleans, when a fire in that gay bar caused the death of over 30 gay brothers and sisters. He told of how the harassed group of New Orleans gays united to find a church for the services of their dead, and what they went through to accomplish this. The Rev. Perry ended his sermon with the thought that we are more than our brother's keepers, we are our "Brother's brothers and our sister's sisters". Following the service there was a buffet dinner at the Church.

GCN interviewed Rev. Troy Perry at the MCC Conference in Providence; the interview will appear in next week's paper.

## tacky comes to spaghetti

Well, it's finally over. All the spaghetti has been scraped off the walls, the corsage has been pressed in the family Bible and not a trace of last night's social remains. But last night's soiree will be etched in my memory forever along with the time I saw Peggy Lee at the San Francisco Opera and asked her to do a chorus of Maxwell's Silver Hammer. Anyone who was anyone or thought they were anyone was in attendance. Much spaghetti was consumed and that soon to be famous torch singer Ellen B. Davis helped in clearing the hall at a respectable hour by trying to sing. Everyone rolled up their pants and helped to make it a very enjoyable time. All and all it was definitely a night that will not soon be forgotten by me.

## national gay task force

Two weeks after he publicly disclosed that he is a homosexual, Dr. Howard Brown, a former New York City health administrator and aide to Mayor Lindsay announced on October 15 the formation of a new national civil-rights organization for homosexual men and women.

Called the National Gay Task Force, the organization is expected to act as a clearing house and co-ordinator for some of the 850 homosexual groups in the country to press for federal legislation outlawing discrimination against homosexuals and repealing the sodomy laws, among other goals.

The task force, which listed a board of directors of 22 homosexual activists, including Dr. Brown and a Jesuit priest, announced that it had hired a professional staff of five and was looking for office space.

"Gay liberation has become a 9-5 job... There's no other way to do it," said Ronald Gold, the new communications director and former press officer of the New York Gay Activists Alliance.

Dr. Brown asserted that the task force, besides fighting civil rights battles, would seek to develop programs to aid aged and young homosexuals, particularly those rejected by their parents and guardians.

Natalie Rockhill, the task force's new national co-ordinator, speaking for the New York State coalition of gay organizations, said the group would also function "as a clearing-house to exchange information, so success in one place can be duplicated elsewhere." She and others held that none of the existing homosexual and lesbian groups would be asked to surrender sovereignty to the new organization.

Dr. Brown, a 49-year-old professor of Public Administration at New York University and New York's top health official in 1966 and 1967, began the press conference in the Ballroom Restaurant on West Broadway with an account of the support he said he had received since he openly acknowledged his homosexuality in an interview published Oct. 3.



# Amherst's first gay bar

AMHERST

Pioneer Valley gays liberated a popular bar in beautiful downtown Amherst on Wednesday evening, October 17, with the hopes of establishing Amherst's first gay bar. The "Downstairs at The Drake", not to be confused with the upstairs bar, was the scene of a gay gathering where many danced and frolicked together amidst the bar's "straight" patrons. Needing a bar to call home and feel comfortable in, Amherst gays selected the well-known Downstairs Drake and intend to congregate at the bar each Wednesday. Amherst has been hitherto without a gay bar, as such, albeit gays have been known to collect and dance together in various Amherst bars

## "Gay Nurses Alliance"

Some nurses in the Philadelphia area who are active in the Pennsylvania Nurses Association have formed a group called the Gay Nurse's Alliance (G.N.A.). Current objectives of the Alliance are: to provide a forum where gay nurses can talk together; to raise the consciousness of all nurses to the existence of discrimination against peers and patients who are homosexual; and to make information and current literature available that refute the homophobic, middle class, stereotyped Judeo-Christian views of homosexuality which continue to cause such discrimination and oppression.

In a letter to Kathryn J. Grove, Ms. Carolyn Innes, R.N., and Mr. David Waldron, spokespersons for the G.N.A. stated "a group like the Gay Nurse's Alliance is long overdue in our organization. All too often nurses tend to make erroneous and unfair value judgments about homosexuals. The prevailing myth that gay people exist only outside the profession is oppressive and inhibits gay nurses from achieving their professional and private lives. Failure by the nursing profession to recognize the depth and true meaning of gay love relationships continues to antagonize and distress gay patients. We cannot deny any person the support necessary to combat the devastating loneliness and terror of hospitalization."

They further stated that "nurses have a professional and human responsibility to emerge from the darkness of prejudicial psychiatric theories, vindictive myths and oppressive stereotypes into the light of responsible truths and freer expressions of human potential without regard for sexual preference."

This Alliance makes its official "debut" at the P.N.A. Convention in October with an attractive walk-through exhibit staffed by gay persons who will distribute free literature, answer questions and recruit new members.

Further information or questions may be directed to: Ms. E. Carolyn Innes, R.N., Hospital of the Medical College of Pennsylvania, 3300 Henry Ave., Philadelphia 19129.

without harassment. Located in the former Drake Hotel, the Downstairs Drake sits conveniently in the center of Amherst near the intersection of Amity and Pleasant streets, a mere few minutes from the campuses of the University of Massachusetts, Smith, Mount Holyoke, Amherst and Hampshire colleges. With many long-established gay women's and men's groups in the Amherst-Northampton area, frequent gay dances, and a brand-new gay persons' radio program on UMass's station WMUA (See GCN Calendar for Wednesday), the Pioneer Valley has established itself as perhaps the most comfortable place to be gay in western Massachusetts.

## Flack

An article in the Boston Police "Post Gazette" of October 5 termed Gay Americans Day "one of the sickest spectacles on Beacon Hill", and in response, State Senator Robert Hall of Worcester strongly defended his own past support of gay rights legislation. In a letter to the Editor-in-Chief of the "Post Gazette", Senator Hall stated that he spoke and voted for gay bills because he believed that they were "correct". "Of course," Senator Hall added, "psychologists tell us that those who would persecute homosexuals usually do so because they are unsure of their own sexuality." Addressing himself to the resentment of the editor of the "Post Gazette" that gay people could lobby at the State House, Worcester Co., Senator Hall asserted that "any citizen has the right to file bills in our General Court, whether the 'Post Gazette' likes them or not. This is part of our Constitution which I assume you support".

## GCN STAFF CELEBRATES

A dozen members of the GCN staff gathered on Wednesday, Oct. 17th at the spacious Beacon Hill closet of A. Nolder Gay to mark GCN's transition to eight pages. In spite of technical difficulties which delayed the issue a day and a balky log in one of A.N.G.'s fireplaces, happy staffers toasted the present and the future publication with champagne contributed by Dave Peterson, and relaxed together for two or three hours "away from it all."

This was the first of a prospective series of loosely organized social events for the staff - one more inducement, you-all out there, to join us as reporters, writers, copyeditors, layout people, artists, and mutual friends.



VERLAINE in Boston

On Saturday November 3rd, at the Meeting House (8 PM) Louis Landerson will be reading his translations of Paul Verlaine's homoerotic poems, HOMBRE. These eloquent songs of love in the male body include "Cock Song" and "A Sonnet on the Ass Hole".

Louis has studied French literature at the University of California (Berkeley), in Paris, and with the Pulitzer prize winning poet-translator Richard Howard. Most recently he was the producer of the well received comedy MAN FOR MAN which played to packed houses at Harvard's Loeb Theater. At the moment he waits tables in a French restaurant.

A reading by Gay Poets will be given at 100 Arlington Street in the lobby on Friday, October 26th, at 8:00 PM. The poets will be Jesse Mavro and Ron Schreiber and the readings are sponsored by the Gay People of U. Mass. Donations to My Wine.

Allen Ginsberg will speak, chant, etc., on Friday, October 26th at 8:00 PM at Roberts Center, Boston College. Take the MTA to Boston College Stop. Donation is \$2.50.

### D.C. POETS

A group of poets from Washington D.C. will read their poetry in the Charles Street Meeting House on Saturday, October 27th at 8 PM. The poets will be Ed Cox, "Blocks" Terry Winch, "Boning Up," Tim Dlugos, "High There," and Michael Lally, "South Orange Sonnets". Michael Lally's poem "it might begin anywhere" appears in Fag Rag 6 and he has read in Boston previously at the University of Massachusetts and on WBCN's Lavender Hour. These poets are associated with Some of Us Press. Their books can be purchased at the Red Book in Cambridge or ordered directly from the press:

4110 Emery Press, N.W.,  
Washington, D.C. 20016

The Some of Us Press poets reading is another in the Good Gay Poets series which has been continuing weekly since May 26th.

The time is ripe for a Gay Jewish Temple in Boston. Rabbi Paul Samuels of the Bet Simchat Torah (The House of the Joy of the Torah) Synagogue of New York is interested in helping to establish a synagogue for Boston Gays. Anyone interested should contact the Rev. Larry Bernier, Pastor of the MCC here in Boston. The address is the Old West Church, 131 Cambridge Street, Boston.

## GAY GRAPPLE

by Leslie Day

On Saturday night, October 20-21, a benefit was held for the Homophile Union of Boston in the Art Cinema on Tremont Street. The evening entertainment, lasting from midnight to dawn, included refreshments (sandwiches, soda, punch, and candy), door prizes (including certificates for free hair styling, dinner for two, and a trip to Provincetown), and two movies. The movies were HEAVY TRAFFIC, an X-rated satirical cartoon, and THE GAY DECEIVERS. The latter was a very funny comedy about two men who pretended to be gay and lived together to get out of the draft. Their scheme backfires when one loses his job and both lose their girlfriends and gain a series of family arguments.

The theater was packed and all the tickets were sold out. The benefit appeared to be a huge success.

## notices

COMING OUT! performances COMING OUT!, a documentary play about gay life and liberation in the U.S.A., with a cast of five women and five men, by Jonathan Katz, directed by Nicholas Deutsch, produced by Loretta Lotman. Charles Street Meeting House, 70 Charles Street, Boston. Opens Saturday, November 3rd, 8:00PM. Further performances Sunday, November 4th, Monday, November 5th, and every Monday thereafter through December 17th. All shows at 8:00PM. Donation:\$2.00. Tour information: 868-5729, 536-1719.

Additional performances in and around Boston will be announced at a later date.

The newly formed Ad Hoc Gay Committee for the impeachment of Nixon urges members of the community to contact their Senators and U.S. Representatives concerning the impending impeachment. Western Union has 15 word political messages at the cost of only \$2.00. Call 1-800-627-2221 and it will be put on your bill. Of special importance are those living in Cambridge, or Boston's Back Bay-Beacon Hill, Fenway, Allston-Brighton, East Boston, or Charlestown areas. Their Congressman, Thomas P. O'Neil, will be critical in any Congressional decision. Petitions and info on the Demonstration in Boston next Sat. the 27th, available by calling 426-3040.



Continued from page 1  
Streets, the Aging Homosexual, Lesbian Workshop, the Gay Adolescent, and How to Make a Homosexual were announced with corresponding time and place. Everyone seemed emotionally high as the hour lunch break began.

The workshop, The Aging Homosexual, was attended by 30 or 40 individuals led by Krys Vogel and an unnamed Gay psychologist. It was an open discussion with sensitive and appropriate response from Gays and straights, 18 to 60.

Brad, recently 18 years old, said, "I can't cope with older men who come up to me in a bar, put their hand on my knee and then start groping me." He said, "One night at the Other Side, a middle aged approached me for a place to stay overnight", he replied, "I don't have the room but we can be friends." At which point Mr. X said, "Well then you can come over my place." Brad delined the "machievellian" offer and watched Mr. X approach the next available person with the same play. Brad found this behavior inhuman and disgusting.

Several group members came to the defense of this syndrome, feeling that perhaps because of Brad's youth he did not understand the aging homosexual's problem. One obviously disgruntled older participant told Brad, "You'll have your day."

Many agreed that coming out is a consciousness raising which can take place at any point in one's life regardless of one's age. Krys Vogel and Bob Dow related personal vignettes which were summarized by Krys in the closing statement, "When you accept

yourself and find your own identity, you will never grow old."

At approximately 2:30 PM the second set of workshops began, this reporter attended The Making of a Homosexual led by Rev. Don McGaw. This group of 25 persons was divided into six four-member groups who were instructed to tear up a stack of old Newsweeks into collages representing six distinctive points of view to be followed by a discussion of the psychodynamics involved. Each group was given a sheet of cardboard, scissors, paste and prescribed approach to the collage.

At 4:30 Bob Dow of HUB and a representative of DOB ran an organizational meeting attended by 40gays who will make up the nucleus of HOW. Bob advised that the Organization develop a highly structured format because it would be better able to handle problems and he emphasized that there would be many. The overall tone of this meeting was optimistic. Everyone went their way to recoop for the evening's presentation of COMING OUT.

The Worcester Gays came out in numbers to view COMING OUT. At 8 PM the YWCA was bristling with queens, mothers and others. In 20 minutes the lights were lowered and four hundred people wriggled expectantly in their seats as the cast streamed on to the stage from a door to the right of the auditorium. That would be the last time the audience would move, captured and enraptured by a most polished and powerful performance. The audience gave the Boston thespians a five minute standing ovation. I happened to meet Rev. McGaw after the play, he summed up the day, "Great, it was just Great!"



... AND WITH THE \$50 LIFETIME SUBSCRIPTION WE'LL TROW IN A COPY OF PLAYGIRL, MS., AND AFTER DARK!

The U/Conn Gay Alliance cordially invites you to a Masquerade Ball on the eve of November 2, 1973, 8 PM in the ballroom of the Student Union, University of Connecticut, Storrs, Connecticut. R.S.V.P. Mr. Alexander Puteroski, u200 Box 94, U/Conn, Storrs, Ct., 06268. Donation \$1.00. If possible please include number of people attending so that overnight arrangements can be made if necessary.

A Halloween Special showing of Carl Dreyer's film "Day of Wrath" will be held on Wed. Oct. 31 at 8:00 PM at CSMH. Donation \$1.50. Dreyer's masterpiece, made in Denmark in 1943, concerns a young woman ultimately accused of practicing witchcraft in the rigid society of seventeenth century Protestant Denmark. Proceeds from this showing will go to the Committee to Elect Elaine Noble for State Representative in 1974.

## (reactions)

Continued from page 4

September 18, 1973

Dear Mr. Kyper:

Thank you for writing to us. We always welcome hearing from our readers, and we are pleased to have the opportunity to discuss your comments with you.

We are sorry that you have been disturbed by some of our recent coverage, but we believe you have misinterpreted our intentions. We are deeply distressed that you found our reportage unfair to homosexuals, since we believe that, as an impartial news magazine, it is our responsibility never to condemn a group or to perpetuate unjust stereotypes. By referring to Dean Corll as a homosexual sadist, we were only pointing out that he was homosexual, as well as sadistic. And we believe our article on the uncovering of the boy-prostitution ring in Dallas made it clear that the links between the two cases were tenuous at best. We provided our readers with accurate and comprehensive accounts of these cases, and we never implied that the behavior of any of the people involved was representative of contemporary homosexual society. We might point out that our Aug. 20 Medicine article on rape did not contend that such aggressive behavior was typical of heterosexuals. We recognized both as being atypical, and we believe our reportage reflected this recognition.

We hope you realize that the quotes you mentioned from our cover story on Marisa Berenson reflect the opinions of the speaker only and were included in the interests of comprehensive coverage. They do not indicate any value judgment on our part and for us to have excluded this aspect of our profile of Miss Berenson would not have been in keeping with our obligation to present our readers full coverage of all the news.

We hope that we have been able to reassure you about our intentions. Since space is limited in our Letters column, we were not able to quote you there, but we are grateful for the interest that prompted you to write to Newsweek.

Sincerely,  
MADELEINE EDMONDSON  
For the Editors

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We recommend 1ST CLASS for: all of W. Mass., Boston 02112, 13, 15, 16, 18, Brookline, Belmont, Somerville, SE Mass., N & S Shore, 019s (Lynn) and most of Cambridge. 3RD CLASS: Boston 02114 (Beacon Hill), 02115 (Kenmore), Roxbury, Dorchester, Framingham, Waltham and all out of state. Third class delivery in some areas is quite poor; if in doubt, first class is recommended.

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## Gay Community News

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News and opinions reflected in "REACT!", the editorial column, represent the majority view of the editorial board. Signed letters and columns reflect the view of the author only. The material in this paper does not necessarily represent the views of the Charles Street Meetinghouse. Comments, criticisms and information are always welcome from our readers.

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Writers (news):

A meeting for all those interested in working on this year's gay legislation will be held on Monday night, October 29 at 7:00 PM at the Boylston Street offices of the Homophile Union of Boston. This is a very important meeting concerning the forthcoming gay rights legislation. Attendance by those people who wish to perform work related to these bills is mandatory.

# FOCUS ON

## DIGNITY BOSTON

Many churches of different religious affiliations are in the process of recognizing the needs of their homosexual membership. The guilts fostered by many gays within their churches as a result of discrimination and unacceptance are now being erased by more liberal attitudes towards sexual preference in the religious hierarchy.

The Catholic Church realizes the predicament of gays who feel alienated by their religion's teachings. Dignity/Boston was formed by a group of Catholic gay brothers and sisters who do not see their homosexuality as a sin. Dignity/Boston's main goals are:

1. To help Gay Catholics in their comprehension of the Church's stand on their life-style, and to understand the views of the Church in regard to homosexuality.

2. To provide Gay Catholics with the knowledge and motivation that will prompt them to action in the gay community and in the Church.

3. To introduce gays to the difference in ideological and theological opinions concerning the homophile.

4. To establish social outlets and activities that will be the basis for meaningful relationships in gay life and that will reinforce the feelings of fellowship and love that is vital to the Church.

There are in Boston three committees that are dedicated to the attainment of these goals. They are the Social, Educational, and Spiritual committees. Anyone interested in Dignity/Boston is invited to contact a committee and participate in its efforts. Please contact Dignity/Boston at 1105 Boylston Street, Boston, Mass. 02115.

Michelle Cote, the controversial Miss/Ms New Hampshire of 1973 and a contestant in this year's Miss America Pageant will address the next Homophile Union of Boston meeting. Ms. Cote enraged the well-known arch-conservative editor of the Manchester Union Leader, Mr. William Loeb, when she publicly expressed her support for the Women's and Gay Movements during last month's Miss America Contest in Atlantic City. The HUB meeting which will feature Ms. Cote will take place at St. John's Church Hall, 33 Bowdoin St., Boston on Sunday evening, October 28 at 7:30.

**RETRACTION:** Gay Community News wishes to apologize to WBLR and Elaine Noble for giving our readers the impression that they could contact Elaine Noble or members of her possible campaign staff through WBLR Radio. In an article Sept. 15, 1973, GCN reported Ms. Noble's possible candidacy, and directed interested persons to contact her at WBLR. That information has subsequently been discovered as incorrect.

# REACT!!

In this issue Gay Community News has covered the recent article in the Boston Police "Post Gazette" terming Gay Americans Day as "one of the sickest spectacles on Beacon Hill". More importantly, however, was the reaction of State Senator Robert Hall of the Worcester area. In a letter to the "Post Gazette", Senator Hall took a decisive stand in favor of gay rights and his stand on gay rights legislation. Few enough of our public officials have the guts to take a public stand on this issue, especially in such a publication. GCN takes its hat off to Senator Hall and we think it's time that others do as well. Only by the support of the community and concerned straight citizens will other legislators follow the Senator's fine example. We urge GCN readers to contact Senator Hall or your own representatives concerning your support. The cumulative effect of such support will eventually encourage other reluctant legislators to join the fight for gay rights. In a political arena where sheer numbers speak loudly, politicians supporting gay rights need proof of support.

# REACTIONS:

(ed. note: John Kyper, of Dorchester, Mass., is sharing with GCN readers the following exchange of letters between him and the editors of Newswatch magazine.)

August 16, 1973

Dear Sir:

In your article about the Texas mass murder, you refer to Dean Allen Corll as a "homosexual sadist." This label I find personally offensive as a homosexual.

As a human being I deplore these killings. They were the product of a man so repressed and twisted that he could not express his natural sexual and emotional feelings toward others. Dean Corll was a pathetic man, driven to wreak his guilt and self-hatred upon the objects of his affection.

Your reporting of the tragedy was a most regrettable case of guilt by association. In the same issue you had an article about rapists. Why didn't you call them "heterosexual sadists"?

Sincerely: JOHN KYPER

August 25, 1973

Dear Sir:

Last week I wrote you condemning your offensive coverage of the Texas mass murders. I am even angrier this week. You begin your article by referring to Dean Corll, again, as a "homosexual sadist"; and it is all down from there.

By combining rumor, supposition and the most slipshod logic, you seek to connect Corll to a "boy-prostitution ring" in Dallas. Only much later in the article do you admit, deviously, that there was probably no relationship between the two. You evoke the canard of a homosexual conspiracy throughout the article.

There is a connection between Corll and this "ring," to be sure, and Newsweek's coverage exemplifies it. I am speaking of the public hysteria which the Dallas police are cashing in on and which your coverage is helping to spread. This hysteria may yet be justification for a witchhunt in Texas and elsewhere "to get the queers." If you think my fears exaggerated, remember Joseph McCarthy's campaign against the "Communist homosexuals" in the State Department, which led to the dismissal of several hundred employees. Or read *The Boys of Boise*, a book recounting a small city's hysteria.

In the same issue, in your cover story about Marisa Berenson, you feature another obscene performance. You quote the subject: "I, for one, have become a big fan of homosexuals. I adore them . . . I'd rather go with a flag than a boring man any day." (Why didn't she add that some of her best friends were Negroes?) One of her friends adds that "There's nothing more fun than fags," which you thought cute enough to turn into a subtitle.

I am sick of seeing homosexuals portrayed as mass murderers and as exotic playthings for jaded Beautiful People. Such stereotyping is intolerable, and you would never stoop to this level in characterizing blacks, Jews, or any other minority group . . .

If you slandered any other minority as you do us, you would be roundly condemned. Well, you are not going to get away with your bullshit any longer. Perhaps there isn't much that I can do as an individual, except write angry letters and refuse to renew my subscription this year. I can assure you, however, that there are hundreds of thousands of others like myself who are no longer paralyzed by guilt and who also find your coverage personally offensive. I only hope that your homosexual employees soon begin to organize, as did your women several years ago, to demand decent coverage by your magazine.

Gay liberation is not a joke . . . By failing to report the movement's accomplishments, you have betrayed your own liberal principles. Should we say that good liberal equals good German?

Sincerely: JOHN KYPER

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# *forum* The Politics of Faggot

## THE QUESTION: What Are Your Feelings on the Use of the Term Faggot by Gay People?

This week's topic was chosen because of several letters GCN has received protesting the use of the word "faggot" in GCN. We have no policy on such areas and contributors may use it if they wish. To bring you this issue, GCN asked these people, as well as the author of our "Fag in the Fifth Row" column, the staff of *Fag Rag*, and the organizers of the Faggot Consciousness Raising Group to explain their usage. The following were received by our deadline.

# *The Faggy Fag Fags Out in the Fourth Row*

By D.M. Loveland

"Fag, faggot, spick, kike, nigger, wop, dago, mick, limey, frog, pig, chink, polack, gook . . .!"

Archie Bunker's total vocabulary? Not really. He just happens to use most of these words, and everyone is aware how he uses them, and just what he means—or, rather, what his use of them says not only about his ignorance (invincible, perhaps), but also about his personality and basic attitudinal inner life. "Out of the depth of the heart the mouth speaks."

Out of the individual need to improve his public image, belying his own self image, a person puts another down by using such ugly epithets as listed above. I grew up in New York City, where, to the Irish, all Italians were "wops"; to the Italians, all Jews were "kikes." My own parents were death on such usage (perhaps herein lies my basic antipathy to such words) and would tolerate none of them, absolutely, in our home. Neither did I ever hear either of my parents use such words, except when telling me what they meant (and somehow we managed to discuss ethnic topics without using such words). (I can remember once being very severely punished by my father for calling a playmate a "dirty polack" even though I had been grossly wronged by the other. No such usage was tolerated for any reason, under any circumstances.) So much for my personal "hang-up," if you will.

There is a theory abroad, that putting someone else down, serves to elevate the put-downer. In reality, putting someone else down merely emphasizes how badly the put-downer feels about himself. If a person is comfortable with himself, honest about his own strengths and weaknesses, there is really no need to put down the other fellow at all. When I've got my head together and know where I'm at, then my perception of the next fellow—higher or lower than I—doesn't matter to me, because I'm where I should be.

As to the use of the specific words "fag" and "faggot," they are denigrating, put-down words.

properly used to describe a person's low image of the homosexual. Why then should Gays use them so flagrantly and flippantly? One explanation is to be brash in the face of adversaries (do Gays have adversaries?). If someone uses these words referring to Gays or even implies them, the Gay should flaunt them in the adversary's face — be he policeman, clergyman, therapist, or man on the street. "Yes, I'm a faggot; what are you going to do about it? We fags are proud; faggots forever!"

Balderdash!

One can be proud without being self-demeaning: one can be proud without playing the fool: one can be proud, often, by remaining silent.

If we know who we are, what we are, and where we're going, we don't need to justify ourselves to others. And that is just what the flippant use of "fag" and "faggot" is — a negative justification of our existence.

Let's get on with the business of living our lives and leave the justification of our existence to those who are uncomfortable with us in their midst.

# Why Fag Rag

(Reprinted from F A G R 1 G H)

*By the Staff of F 16 R 16*

One of the things we received a lot of criticism about was the name of the paper, FAG RAG. Many gay people felt insulted by the name and felt that it was wrong for us to use a word that is used by the straight community as a term of their contempt for us. We talked at some length about these criticisms and after all was said and done, we decided to keep the name FAG RAG. We also feel that it is important for us to explain our reasoning to you. When we were at the Christopher Street Parade in New York, some of us got a leaflet put out by a group called the Flaming Faggots. In that leaflet there was a section describing why they call themselves what they do. In large part it explains our own position:

*WHOS CALLING US WHITE? At one time, the Man showed his contempt for us by emphasizing how unhappy he assumed we must be not to resemble him. So we chose the word "Gay" to describe ourselves - to affirm our right to be free, unashamed, and joyous. Now many of us are wondering if the word hasn't outlorn its usefulness. The Man digs it as a way to trivialize us. And far from having to cloven for him any longer, we are now determined, angry and proud. That's why we like the word "faggot" better. It can't be co-opted. Also*

*it refers to our martyred brothers who were once burned at the stake and still die every year from the Straight Man's hatred. Brazenly calling ourselves jaggots thus keeps us from denying our oppression. And it helps us turn our pride into righteous anger, our anger into action.*

When a straight man calls us faggots he is in effect saying we aren't like him, he is showing his contempt for us because we don't fit the stereotyped definitions of manhood Amerikan style. And basically we're PROUD of the fact that we don't fit those definitions because they are essentially anti-human. We're proud to take the straight Man's term of contempt and throw it back in his face; proud to admit, flagrantly, that we don't fit and don't want to fit Straight Amerika's definition of manhood.

It's very hard to put out the kind of paper we are trying to do and not entirely lose a sense of humor, leaving the paper full of heavy, serious tracts about the state of the world. All of us feel that to some extent we have to go about what we're doing with some sense of humor because that is very important to the vision of the world which we have. Calling the paper FAG RAG is one way (probably not that good a one) we felt would incorporate that sense of humor into what we're doing.

# Creating Controversy

{By Daryl}

Faggot were we the original patriarchs first makes uniting?

Faggot the Bible states that if a man lies with another man their blood shall be upon them. Faggot burning on the stake. Faggot burning our blood is upon us. Faggot the dungeons the slanders the hiding the prisons the ghettos.

Faggot our blood is upon us. Faggot the attacks upon our bodies the attacks by police by our lovers.

Faggot our blood is upon us. Faggot electrodes attached to penis for curing shock any psychiatric cure. Faggot our blood is upon us.

I call myself a faggot. This means I'm not totally sexually oriented as the term homo-sexual would have me be.

I don't use the word gay as my category.

1.) gayness is hard when people need food when jail is a threat to us who refuse to obey patriarchy when shelter is inadequate for all inclusive health.

Continued on page 7

**This page brought to you through the generosity  
of an anonymous individual**



# The Tag in the fifth row

*Commentary on our entertainments  
of gay interest*

by Jonathan Cross

## Five Finger Exercise

"Erotikos," the continuing feature at the South Station Cinema, and the execrable accompanying short "Be A Clown," demonstrate the divided state of current gay filmmaking with painful clarity. Apparently at the mercy of their New York distributors, The So. Station management seemed honestly ashamed of "Be A Clown," and well they should be. It's an interminable half-hour silent in which four fish-white, glaringly over-lit, pudgy late-adolescents mimic gay sexuality. The strip-tease of their peek-a-boo clown costumes is mildly entertaining, but their eventual nakedness is repellent and sad. Unaroused, unarousing, and unforgivably dull, the film was shot in some Omaha motel room for a fast buck, and unsuspecting Boston gays should not be subjected to it. Its sleazy banality is an insult, a cheat, and a fraud.

"Erotikos," a history of gay movies narrated by gay filmmaker Fred Halsted, is something else again. From the campy '40s titles: art-deco lettering ("music by Amil Nitrate"); silk moire backgrounds; glitter and champagne glasses, to the stunning sequences from "Yes," "Dust Unto Dust," "The

Collection," and Halsted's "LA Plays Itself," "Erotikos," or what is left of "Erotikos" after very heavy Boston editing, is an honest look at gay fantasies of power, beauty, and lust.

Beginning with the muscle-bound posings of Ed Fury, the innocent beef-cake of Gary Conway and Monte Hansen, and Pat Rocco's harmless, happy studs, "Erotikos" carries us into the more permissive late sixties: the touching poetic eroticism of "Yes" and a snippet of heavy S&M from the confiscated classic "The Collection."

At this point, the Boston editor's axe begins to flail: the local cutting badly damages the last third of the film. Whole scenes from "Tarzan the Fearless" and "Boys in The Sand" seem to have been excised, though the smoky, subtle sexuality of "Duffy's Tavern" survives intact, and the real and terrifying fist-fucking sequence from "LA Plays Itself" still provides its bone-jarring, breath-taking finish. Despite this obvious protective local editing and a regrettably low budget, "Erotikos" is proof that gay films can rise to a lyric grace and an intense, involving eroticism. It also proves that worthless films like "Be A Clown" are empty relics from an imprisoned and inhibited past. Gays must complain: exploitive junk like "Be A Clown" should moulder in the vaults where it belongs.

# DID YOU SEE?

by Laura McMurtry  
and Ginny Collins

A. J. Times, October 16: Former Lindsay administrator Howard J. Brown, mentioned in this column last week, has announced the formation of a National Gay Task Force, which will act as a national clearinghouse and will push for federal gay rights legislation. A staff of five has been hired with the initial \$5000 raised. Applications for money will be made to foundations and individuals.

WIN MAGAZINE: October 11 carries an article by Allen Young called "Anti-gay Violence, the Press and Pacifism." It is about (partly) the way the Boston Globe handled the Arboretum murder. David McReynolds writes in the next week's WIN, "Gays and Nonviolence." Part II: A response to Allen Young. Both are uncertain about how gays should deal with violence.

The Princeton Alumni Weekly has been printing letters about the new gay group at Princeton. In the October 2 issue, a member of the class of 1918 says he is going to cut the university out of his will. Also, there's a book review by Martha Thomases. She reviews the book *Combat in the Erogenous Zones* by Ingrid Bengis. Ms. Bengis writes about her experiences. There are three sections: Man hating, Lesbianism, and Loving.

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The Real Paper, October 24, did an interview with Bonnie Raitt. INTERVIEW: Why she's Taking Her Time. Ms. Raitt, among her comments says "it's great that Elton John can write a song about 'Daniel' but I think most people think it's his brother. It would be great if a successful woman could write and sing a song about another woman, but it's a long way off." Also, Lilith Moon wrote an article about: Sapphic Softball: The Girls of Summer. She states that "Daughters of Bilitis is a middle of the road gay women's organization."

T. V. Guide October 22 and 26: It looks like HOSPITAL. Documentary Special by Frederick Wiseman is being repeated on channels 36, 53, and 44 on the above dates. One of the cases is about a schizophrenic homosexual fighting welfare and red tape. Also, David Susskind's October 21 show was about homosexual marriages.

The Real Paper starting Monday October 22 at 7:30 and continuing every Monday evening thereafter. WBCN will broadcast an hour-long program called "The Women's Show." Its regular features will include women's news, music and poetry. Interviews with such talents as Bonnie Raitt, Angela Davis, Margaret Sloan of the New York Black Feminist Party and Marge Piercy of Ms. will be included.

# The View from the Closet

by A. Noller Gay

## ALL SOULS

Next Friday, Nov. 2, is All Souls Day, a date on which certain Christian churches have traditionally commemorated "the souls of all the faithful departed." Yet the custom itself long antedates Christianity, and indeed runs back to the Greek Anthesia, the Feast Day of the Dead. On such a day, in 131 B.C., did Pericles offer his moving Funeral Oration for the youth of Athens who had been slain in the wars of the preceding summer.

For over forty years on the eve of All Souls, the late Lucien Price (1883-1964) wrote an All Souls Day editorial for the Boston Globe. Beginning as an attempt to assuage his personal grief over the death of his beloved friend Fred Demmler, a promising Charles Street artist who had been mortally wounded in battle and died on All Souls Day, 1918, they broadened and deepened to become moving affirmations of what it means to mature, to be mortal, to transcend mortality, to be human and aware. A selection of Lucien's editorials, *A Litany for All Souls*, was published by Beacon Press in 1945. His seven-volume novel sequence, also entitled *All Souls*, had to be privately printed and distributed. A memorialist called that sequence "the most imposing edifice to fraternal love and creativity activity extant," and, if one exempts Michelangelo's "David," I'm inclined to agree.

All Souls is also an Oxford College, established in 1437 by one Chichele, Archbishop of Canterbury: in pe-

nance, it is said, for his sin in encouraging the war with France. It was founded in memory of King Henry V

"and all the other lords of the realm of England, whom the havoc of that warfare between the two realms hath drenched with the bowl of bitter death..." Yet it was through this college that the light of Greek learning was first filtered into England and thus to us, Erasmus studied there, and Thomas More, founders of the liberation movement we now know as Christian humanism.

So men work away at the task of creating a new and hopeful creation out of the ruck of personal tragedy, pain and despair. In so doing they honor their kinship with all other creatures, living and dead. Whether you believe in One God, many gods, or no God at all, pause for a moment on All Souls Day in remembrance of those in the gay community who have died during the past year, and especially those who have been caused to stumble down the way to dusty death by means of violence. Remember our murdered brother in the Arboretum tragedy. Remember the victims of fire-bombing and hatred in New Orleans. And remember the troubled, runaway youths who were tortured and killed by a trio of Houston psychopaths led (and to say it sticks like a fishbone in the throat) by one of our own.

Then pray, if you will, that we can become as one with all our brothers and sisters in the here and now, and beyond them reach out in hope and joy to every created being in the great community of All Souls.

Boston Globe, October 21, has an interesting article by Barry Cadigan of the Globe staff. The title is Women's lib hits power squadrons. It's about discrimination against women at the Lynn Yacht Club.

Also, in the October 21 issue of the Globe it states that the governing board of the National Council of Churches voted to begin a dialogue with the new Denominational Task Force on Gays in the Church.

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Continued from page 5

2.) gay, as a concept, covers both dykes and faggots. I ain't gonna speak for any dyke.

3.) gay is maintenance of "in the closet" role playing.

4.) there's always the bars.

I call myself a faggot for a faggot is a man being a traitor to his sex — is a man becoming un-masculine letting his feminine qualities grow (which is not drag, camp or other trivializing of women) — is a man who's trying to get off the backs of us men — is a male who is anti-masculine — is a man committing social suicide — a faggot is not a Man is not Masculine is not patriarchal — this faggot is in the trap of using the Fatherland's language.

A faggot is possible because of gender divisions — because I and you like to call ourselves something — just call me Daryl.

## Faggothood

by Jonathan Cross

Yes, Faggot, fairy, pansy, queer-as-a-three-dollar-bill. Guys have turned me on since I was twelve. Even then, even earlier, I knew I was, in secret, that thing people threw mud at: a sissy, a pervert, a cock-sucker. The unclean, the immoral, the untouchable, the outsider, the other. Didn't we all grow up like this — in some variation of the same fearful pattern to be what is hated — to be, in secret, what is defiled and detested?

So now we have come out, come to the surface, however it is named. We have faced ourselves, and the world, as what we are, faced the truth at the bottom of the insult. In the process we have found honesty, found goodness, found the possibility of love (of self and others), of being gay and together. And now what do we do with the old names, the old

badges of hate, the old shapes of ridicule?

Well, I'm not a proselyte and I'm not a revolutionary, but I want to make it easier for the gay-in-secret, or the gay adolescent, to see himself positively — to see the humane potential in being actively and happily gay. But the words remain in the air, heavy and ugly. One way to dissipate them, to defuse them, is to accept them — not as a badge, or as slung mud, but as a class name, however silly, as a part of a growing self-definition, and thus to force the straight world to deal with the man (or woman) willfully wearing the shunned label. Not in triumph, but in anger and honesty and with a glint of humour: "OK, Faggot it is. Now, where do we go from here?" Once that is said, the label becomes at once banal and inadequate. The terrifying, isolating effect of the one-sided abusive term is immediately diluted when the whole gay community, in all its human diversity, stands quietly up and accepts the fearsome old words without fear, and without shame.

*GCN brings you FORUM in its efforts to provide a true forum of opinion for the New England area. Ideas expressed on this page represent the feelings of the author only, not that of GCN, its staff, sponsors or advertisers. GCN's primary responsibility is to attempt to present as wide a spectrum of views as possible. Comments from readers on the views expressed on this page as well as possible future topics, are encouraged and will be printed in subsequent issues of GCN.*

## MEDIA MESSAGE

by Loretta Lotman

### DO-IT-YOURSELF PR

It's about time that all gay people working in the movement started raising our collective media consciousness. In the past, confronted with straight media indifference and/or contempt, most people have shrugged and said, "Sure, there's got to be something done — but what can I do?" There's plenty. In the past, I've written about telephone calls to stations and newspapers; letter writing; public access programs. There is a lot more, however, that we can and should be doing to spread information about the gay movement.

Public Relations are important to any organized group fighting for a cause and essential to the gay movement. What we should be doing, is feeding information to the press and broadcast stations far in advance of every planned event. This is not as much work as it sounds and there is guidance available. A major tool in our struggle for gay PR is a booklet published by the Metropolitan Cultural Alliance, "Getting in Ink and On The Air." It explains the basics of public relations — press releases, public service announcements, listings, how to apply for them, how much lead time must be given to media outlets, proper style to follow, etc. In addition, GHAOTA publishes a very complete list of Massachusetts newspapers, radio and TV stations.

And there's a list of resource people

ing, writing, photography, design: suggestions on needed materials: advertising media you may not have thought about (gay coloring books???) and a lot more. In other words, the book is invaluable. It can show us how to get the news out about ourselves. That way, straight media will have ample opportunity to show up at a planned, publicized event we are holding — or be forced to give us a damn good reason why they weren't there.

The Metropolitan Cultural Alliance is located at 6 Beacon Street, Boston. (617) 723-4045. "Getting in Ink and On The Air" costs \$3.00 and is the best investment a gay organization can make.

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**The Place of the Gay Bar  
in the Community**

• **Bisexuality**

• **The Place of Religion and  
the Church in the Community**

• **Monogamous Relationships**

• **Sexism**

**WE WOULD LIKE YOUR  
VIEWS**

on this week's topic, those above, or topics you would propose. REQUIREMENTS: Length approximately 350 to 400 words, or 1 1/2 pages typed, double spaced. Content up to you, but should be concise, critical yet positive, and backed up by facts or reason. Libelous or purely vindictive material not acceptable. Material not returnable. Weekly deadline Thursday prior to Wednesday publication. Address all material, comments, etc., to FORUM, c/o Feature Editor, GCN, 70 Charles Street, Boston 02114.

### CLASSIFIED

As a service to the gay community and to encourage more advertising, GCN will accept non-business classifieds and personals at a reduced rate. For a limited time only, the cost of 30 words (abbreviated as necessary) will be only 50 cents. Headlines (25 characters maximum) 50 cents extra. Each additional 15 words 50 cents extra. 45 words plus headline \$1.50.

All ads must be paid in advance. Deadline Monday noon of each week. By mail: GCN, 70 Charles St., Boston 02114. In person, please place your ad (with pre-payment) in the Mail Box, located inside the Coffeehouse.

No ads accepted by phone. GCN reserves the right to edit or reject advertising which may result in legal action. For your protection, all advertisers must enclose full name, address and telephone number. This information is strictly confidential; however, we cannot print your ad without it. The GCN has no control over classified advertisers; hence, we cannot assure you that your inquiry will be answered or that the product or service is accurately presented.

### WANTED

Old bicycle rims less tires but with spokes. Any size but hopefully not rusted or bent. Also any info as to where I can find same—free or cheap. This is serious! 241-8357.

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### GCN VOLUNTEERS WANTED

GCN needs 2 dept. mgrs. in the area of distribution and classified ads. Needed only 3 hrs. a week. Also need display ad sellers. Many benefits. Contact Mitch or Dave at 70 Charles St. or call 523-8729.

### VOICE LESSONS

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CALENDER · OCT. 25 - NOV. 7

Please submit Calendar items to "Calendar Editor", c/o GCN, by 1:00 PM Monday prior to the issue date.

25	7:30 p.m. Focus staff mtg. at office 'DOB' 7:30 p.m. MCC Bible Study Group 8:00 p.m. Coy Media Action, CSMH 9:00 p.m. UMass-Amherst, SHL mtg., 908 Campus Ctr. 9:00PM Gay Way Radio, WBUR (90.9 FM) Nite: Project Place Gay Crisis Line, 267-9150	thursday
26	5:30- 6:30 p.m. Harvard-Rodcliffe CSA, Phil. Brks Hs r 498-3096 8:30PM DOB dance, 50¢ adm, DOB office 8:00PM* Allen Ginsberg, Roberts Ctr, Bos College, Don. \$2.50 8:00PM* Reading - Gay Poets, 100 Arlington St. 8:30 p.m. Unitarian Universalist Gay Conference 9:00 p.m. GCC Gay Dance, upstairs, CSMH. \$1.50 donation	friday
27	1:00 Bos Gay Youth Phone Coun & Info 536-6197 2:00 p.m. Bos Gay Youth open rap & mtg., 419 Boyl. Rm 509 5:00 p.m. (NH) DOB Rap & Potluck Sup., Info write: "Occ.," P.O. Bx 137, Northwood, N.H. 93261 8:00PM* Good Gay Poets, CSMH, D.C. Poets	saturday
28	Unitarian Universalist Gay Conference 1:00 p.m. DOB softball, Magazine Beach, Cambridge 5:30 p.m. Interfaith Mass, Beacon St. & Mass Ave. 4:00 p.m. Annual Congregational Mtg., MCC 6, 7, 8:15 pm MCC mtg., ser, & flshp hr, Old West Church 6:00PM Pansy Platoon, (Gay Defense Class) CSMH 7:00PM MCC(Prov) serv, flshp hr, 134 Mathewson, Prov., R.I. 7:30PM*HUB mtg, St. John's Chrch Hall, 33 Bowdoin St., Bos. 7:30PM* HOW, Trinity Luth. Church, Worcester	sunday
29	7:00PM* Gay Rights Legislation, HUB office 7:30PM Pansy Platoon (Gay Defense Class), CSMH. 7:30 p.m. HUBrap, 419 Boylston St., Rm. 509 8:00 p.m. DOB Wate Watchers, DOB office 8:00 p.m. MCC Women's Ministry Rap Group	monday
30	6:30-9:30PM Bos. Gay Youth phone coun&info 536-6197 7:00PM Lesbian Therapy Res Proj., Women's Ctr., Comb. 7:30PM DOB Women's Rap, 419 Boyl. Rm. 323 8:00PM Gay Rollerskating, Ballarou, Medford	tuesday
31	7:30PM MCC(Prov) prayer&rap, 134 Mothewson, Prov., RI 7:30PM Lesbian Mothers Rap, 419 Boyl., Rm. 323 8-11PM BU Homophile League, Sher Union, Rm. 322 8-9:00PM* 'Gay Peoples Hour' radio, WMUA 91.1 FM Amherst 8:00PM* 'Day of Wrath', CSMH, \$1.50 donation	wednesday
	7:30PM Focus Staff meeting - DOB office 7:30PM MCC Bible Study Group - Info: 266-7491 8:00PM Gay Media Action, CSMH 8:00PM Foggot Consciousness-raising group, CSMH 9:00PM UMass-Amherst SHL mtg. 908 Campus ctr. 9:00PM Gay Way Radio, WBUR (90.9 FM) Nite: Project Place Gay Crisis Line 267-9150	thursday
	5:30-6:30PM Hvd-Radclf GSA, Phil Brks Hse. Info: 498-3096 8PM-1AM*UConn Coy All.Masq. Ball, Stu. Union, Storrs. Ct 1 9PM-1AM Gay Donce, upstairs, CSMH \$1.50 donation	friday
	1:00PM Bos Gay Youth Coun & Info 536-6197 2:00PM Bos Gay Youth Open rap & mtg, 419 Boylston Rm 509 8:00PM* Coming Out! Opens CSMH. \$2.00 donation 8:00PM* Good Gay Poets - Leuis Landerson, CSMH	saturday
	1:00PM DOB softball, Magazine Beach, Cambridge 5:30PM Interfaith Mass, Beacon St. & Mass. Ave. 6,7,8:15PM MCC mtg, serv, & flshp hr, Old West Church 6:00PM Pansy Platoon (Gay Defense Class) CSMH 8:00PM* Coming Out!. CSMH, \$2.00 donation	sunday
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	7:30PM MCC(Prov) prayer & rap, 134 Mathewson, Prov. 7:30PM Lesbian Mother's Rap, 419 Boyl. Rm. 323 8-11PM BU Homophile League, Sher Union Rm. 322 8-9PM 'Gay People's Hour' radio, WMUA 91.1 FM Amherst 8:00 p.m. Gay Craft Guild, CSMH	wednesday

QUICK GAY GUIDE

EASTERN MASSACHUSETTS (area code 617)	Boston Gay Youth 536-6197
B.U. Homophile League	353-8758
Charles Street Meetinghouse	723-9435
Coming Out (the play)	868-5729 or 536-1715
Daughters Of Bilitis	262-1592
Dignity/Boston, c/o 1105 Boylston St., Boston	02215
Fag Rag	536-9826
Gay Community Center	491-5669
Gay Community News	523-8729
Gay Craft Guild	738-0428
Gay Media Action	868-5729
Gay Peoples' Group of UMass/Boston	542-6500x607
Gay Speakers Bureau	547-1451
Gay Way Radio (WBUR 90.9 FM)	353-2790
Contact Elaine Noble or John Lawrence)	
Good Gay Poets	536-9826
Harvard-Radcliffe Gay Students Assn.	498-3096
Homophile Community Health Service	266-5477
Homophile Union of Boston	536-6197
Lavender Hour (WBCN 104.1 FM)	261-8526
(Contact Andrew Kopkind or Littlejohn)	
Lesbian Liberation (c/o Women's Ctr.)	354-8807
Metropolitan Community Church/Boston	266-7491
Prospect Place	267-9150
Fr. Paul Shanley	267-0764
WESTERN MASSACHUSETTS (area code 413)	
Amherst Gay Hotline (men & women)	545-0154
Everywoman's Center (Amherst)	545-0883
Gay People's Hour Radio (Amherst)	546-5176
Southwest Women's Center (Amherst)	545-0626
UMass-Amherst Student Homophile League	545-0154
Valley Women's Center (Northampton)	586-2011
RHODE ISLAND (area code 401)	
Homophile Community Health Service (Providence)	274-4737
Metropolitan Community Church (Providence)	831-3773
Providence Gay Women	274-0239
VERMONT (area code 802)	
Gay in Vermont	453-2678

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